CERTAINE

ACTS

AND

DECLARATIONS

MADE BY THE

Eccleſiaſticall Congregation of the Archbiſhops, Biſhops, and other Prelates met at CLONMACNOISE, the 4 day of *December* 1649.

Together with

A

DECLARATION

OF THE

Lord Lieutenant

OF IRELAND,

For the undeceiving of deluded and ſeduced People, which may be ſatisfactory to all that do not wilfully ſhut their eyes againſt the light, In Anſwer to certaine declarations and Acts framed by the Iriſh Popiſh Prelates and Clergie, in a late Conventicle at CLONMAC'NOISE, *the fourth of December laſt.*

Printed at *Cork* the 25. of February 1649. and reprinted at Dublin by W B.

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By the Eccleſiaſticall Congregation of the Archbiſhops, Biſhops, and other Prelates met at Clonmacnoiſe the fourth day of Dec. Anno 1649.

WHereas heretofore many of the Clergie & Laity did in their actions and proceedings, expreſſe much diſcontents & diviſions of minde, grounding the ſame on the late difference of opinion happened amongſt the Prelats and Laitie, by which the Nation was not ſo well united as was neceſſary in this time of great danger; wherein all, as with one heart and hand ought to oppoſe the common enemy. We the Archbiſhops, Biſhops, and Prelats of this Kingdome met *motu proprio*, at *Clonmacnoiſe* 4°. *Decembris* 1649. having removed all differences amongſt us (not entring into the merits of the diverſity of former opinions) thought good for removing of all jealouſies from our owne thoughts, hearts and reſolutions; and from others who have relation, or were adherent to the former diverſity of opinions, to manifeſt hereby to all the world that the ſaid diviſions, and jealouſies grounded thereon, are now forgotten and forgiven amongſt us on all ſides as aforeſaid. And that all and every of us, of the above Archbiſhops, Biſhops, and Prelats are now, by the bleſſing of God, as one body united; and that we will, as becometh charity and our Paſtorall charge, ſtand all of us as one entire body for the intereſt and immunities of the Church, & of every the Prelats and Biſhops thereof; and for the honour, dignitie, eſtate, right & poſſeſſions of all & every of the ſaid Archbiſhops, Biſhops, and other Prelats. And we will as one entire and united body forward by our counſailes, actions and devices the advancement of his Majeſties rights and the good of this nation in general, and in particular occaſions to our power; & that none of us in any occaſion whatſoever concerning the Catholique religion, or the good of this Kingdome of Ireland, will in any reſpect ſingle himſelfe, or be, or ſeeme oppoſite to the reſt of us; but will hold firme and intire in one ſence as aforeſaid; hereby deteſting the actions, thoughts and diſcourſes of any that ſhall renew the leaſt memory of the differences paſt, or give any ground of future difference amongſt us. And do in the name of Ieſus Chriſt exhort all our flock to the like brotherly affection and union; and to the like deteſtation of all differences, or

jealoſies

jealousies as aforesaid, arising hitherto among them. And we desire that this our Declararion be printed, and published in each parish by command of the respective ordinaries, *Vt videant opera vestra bona & glorificent patrem vestrum qui in cœlis est. Datum apud Clonmacnoise 13. Decembris 1649.*

Signed by *Hugo Ardmachanus. Fr. Thomas Dublin. Thomas Cashell. Ioan. Archiep. Tuam. Fr. Boetius Elphyn. Fr. Edmundus Laghlinensis, & Procurator Waterfordiensis. Emerus Clogherensis. Robertus Corcagiensis & Cluanensis. Nicolaus Fernensis. Edmundus Limericensis & Procurator Episcopi Ossoriensis. Franciscus Aladensis. Andreas Viniborensis. Ioanes Laonensis. Fr. Oliverus Dromorensis. Fr. Antonius Clonmacnoicensis. Fr. Hugo Duacensis. Fr. Arthur Duvensis & Clonerensis. Fr. Terentius Imolacensis. Fr. Patric. Ardagh. Oliverius Deis Procurator Episco. Medensis. Dr Ioanes Hussey Procurator Epis. Ardfertensis. Fr. Ioannes Cantwell Abbas S. Crucis. Dr Thadeus Clery Episcop. Rapo. Procurator. Fr. Gregorius o Farrale Provin Ordinis Predicatorum Provin. Hiber. Fr. Thomas Mack-gernane Provin. Fratrum Minorum Provin. Hiber.*

Walterus Clonfertensis Congregationis Secretar.

By the Ecclesiasticall Congregation of the Kingdome of Ireland.

VVEe the Archbishops, Bishops, and other ordinaries & Prelats of the Kingdome of Ireland having met at *Clonmacnoise propria motu* the fourth day of *December* in the yeare of our Lord God 1649. to consider of the best meanes to unite our flocks, for averting Gods wrath fallen on this Nation, now bleeding under the evills, that famine, plague, and Warre bring after them, for effecting a Present union, decreed the ensuing Acts.

1. Wee order and decree as an Act of this congregation, that all Archbishops, Bishops, and other ordinaries within their respective Dioceſſe, shall enjoyne publicke prayers, fastings, general confession and receiving, and other works of piety, *toties quoties* to withdraw from this nation Gods anger, and to render them capable of his mercies.

2. Wee order and decree as an act of this congregation, that a Declaration issue from us letting the people know how vaine it is for them to expect from the common enemy commanded by *Cromwell* (by authority from the *Rebells* of England) any assurance of their

Religion

Religion, lives, or Fortunes.

3. Wee order and decree as an Act of this congregation, that all Paſtors and Preachers, be injoyned to teach and preach amitie. And for inducing the people thereunto to declare unto them the abſolute neceſſity that is for the ſame, and as the chiefe meanes to preſerve the Nation againſt the extirpation and diſtruction of their Religion and Fortune reſolved on by the Enemy. And we hereby do manifeſt our deteſtation againſt all ſuch diviſion between either provinces or Families, or between old Engliſh and old Iriſh; or any the Engliſh, or Scots adhering to his Majeſtie. And we decree and order, that all Eccleſiaſticall perſons fomenting ſuch diſſentions or unnaturall diviſions be puniſhed by their reſpective Prelats and Superiors *Iuxta gravitatem exceſſus, & (ſi opus fuerit) ſuſpendantur beneficiali; & Paſtores à beneficio & officio ad certum tempus, Religioſi autem a Diviſis juxta circumſtantias delicti.* Leaving the Laytie offending in this kinde to be corrected by the Civill Magiſtrate, by impriſonment, fine, baniſhment, or otherwiſe, as to them ſhall ſeeme beſt, for plucking by the roote, ſo odious a crime; the execution whereof we moſt earneſtly recommend to all thoſe having power, and that are concerned therein; as they will anſwer to God for the evills that therout may enſue.

4. We decree and declare excummunicated, thoſe highway Robbers, commonly called *Idle Boyes*, that take away the goods of honeſt men, or force men to pay them contribution; and we likewiſe declare excummunicated all ſuch as ſuccour or harbour them, or beſtow or ſell them victualling, or buy cattle or any thing elſe from them wittingly; likewiſe all Eccleſiaſticall perſons miniſtring Sacraments to ſuch Robbers, or Idle Boyes; or burying them in holy grave, to be ſuſpended *ab officio & beneficio ſi quod habent*, by their reſpective ſuperiors *juxta gravitatem delicti*. This our decree is to oblige within fifteene dayes after the publication thereof in the reſpective Dioceſſes. Signed by

Hugo Ardmachanus. Fr. Thomas Dublin. Thomas Caſhell. Ioan. Archiep. Tuam. Fr. Boetius Elphyn. Fr. Edmundus Laghlinenſis & Procurator Waterfordienſis. Emerus Clogher. Robertus Corcagienſis & Cluanenſis. Nicolaus Fernenſis. Edmundus Limericenſis & Procurator Epiſcopi Oſſorienſis. Franciſcus Aladenſis. Andreas Finiſborenſis. Ioan. Loanenſis, Fr. Oliverus Dromorenſis. Fr. Antonius Clonmacnoſenſis. Fr.

Fr. Hugo Duacensis. Fr. Arthurus Dunensis & Clonnerensis. Fr. Terentius Imolacensis. Fr. Patric. Ardagh Oliverus Dei Procurator Episcop. Midensis. Dr. Ioannes Hussey Procurator Episcop. Ardfertensis. Fr. Ioannes Cantwell Abbas S. Crucis. Dr. Thadeus Clery Episc. Rapo. Procurator.

Walterus Clonfertensis Congregationis Secretar.

By the Ecclesiasticall Congregation of the Kingdome of Ireland.

WEe the Archbishops, Bishops, and other ordinaryes and Prelats of this Kingdome of Ireland having met at *Clonmacnoise proprio motu*, on th: 4: day of December, i: the yeare of our Lord God 1649. taken unto our consi:eration among other the affaires then agitated and determined for the preservation of the Kingdome, that many of our flock are misled by a vaine opi:ion of hopes, that the Commander in chi:fe of the Rebells forces (commonly called the Parl mentaries) would affoord them good conditions; and that relying thereon, they suffer utter distruction of Religion, lives and fortu:es, if not prevented. to undeceive them in that their ungrou:ded expectation, we do hereby declare as a most certaine truth, that the enemies Resolution is to extirpate the Catholike Religion out of all his Majesties Dominions, a:oy their several covenants doth appear, & the practice wher ever there power doth exte:d as is manifest by *Cromwells* letter of the 19. of *October* 1649. to the then Governor of *Rosse*. His word: are, *For that which you mention concerning liberty of Religion, I meddle not with any mans Conscience; but if by liberty of conscience you mean a liberty to exercise the Masse, I judge it best to use plaine dealing, & to let you know, wher the Parliament of England have power That will not be allowed of.* This tyrannical re:olution they have put in execution in *Wexford, Drogheda, Rosse*, and elsewher And it is notoriously known, that by acts of Parliament cal:ed the acts of subscription, the estates of the inhabitants of this Kingdome are sold; so as there remaineth now no more but to put the purch:sors in possession, by the power of forces drawn out of England & for the common sort of people, towards whom they shew any more moderate u:age at the present, that is to no other end but to their private advantage and for the better support of their Army; intending at the close of their conquest (if they can effect the same, as God forbid) to root out the commons also, and to plant this land with

Colonies

Colonies to be brought hither out of England, as witnesse the number they have already sent hence for the Tobacco Ilands, and put enemies in their places. And in effect, this banishment or other destructions of the common people must follow the resolution of extirpating the Catholique Religion, which is not to be effected without the Massacring or banishment of the Catholique Inhabitants. Wee cannot therefore in our dutie to God, and in discharge of the care we are obliged to have for the preservation of our flocks, but admonish them not to delude and loose themselves with the vaine expectation of conditions to be had from that mercilesse enemy. And consequently we beseech the Gentry and inhabitants for Gods glory and their owne safety, to the uttermost of their power, to contribute with patience to the support of the Warre against that enemy, in hope that by the blessing of God they may be rescued from the threatned evills, and in time be permitted to serve God in their native Countrey, and enjoy their estates and fruits of their labours, free from such heavy levyes or any other such taxes as they beare at present: admonishing also those that are inlisted of the Army, to prosecute constantly according to each mans charge the trust reposed in them, the opposition of the common enemy in so just a Warre as is that they have undertaken for their Religion, King, and Countrey; as they expect the blessing of God to fall on their actions. And that to avoid Gods heavy judgement, and the indignation of their native Countrey, they neither plunder or oppresse the people; or suffer any under their charge to commit any extortion so farre as shall lye in their power to prevent.

Signed by *Hugo Ardmachanus. Fr. Thomas Dublin. Thomas Casbell. Ioan. Archiep. Tuam. Fr. Boetius Elphyn. Fr. Edmundus Laghlinensis & Procurator Waterfordiensis. Emerus Clogher. Robertus Corcagiensis & Cluanensis. Nicolaus Fernensis. Edm. Limericensis, & Procur. Episcop. Ossoriensis, &c.*

FINIS.

A DECLARATION OF THE Lord Lieutenant Of Ireland,

For the undeceiving of deluded and seduced People, which may be satisfactory to all that do not wilfully shut their eyes against the light, In Answer to certaine declarations and Acts framed by the Irish Popish Prelats and Clergie, in a late Conventicle at CLONMAC NOISE, *the fourth of December last.*

A Declaration of the Lord Lieutenant of Ireland.

HAving lately perused a booke Printed at *Kilkenny* in the year 1649. containing diverse Declarations and Acts of the Popis Prelates and Clergie, framed in a late Conventicle at *Clonmac noise* the fourth day of December in the yeare aforesaid; thought fit to give a briefe answer unto the same.

And first to the first, which is a Declaration wherein (having premise the reconciliation of some differences amongst themselves) they come t [illegible] Warre upon the interest of their Church, his Majestie, and th the acts of their resolution to prosecute the same with Vnity: all whic dome are so[illegible] particuler Survey.

chasors in posse[illegible] of the Archbishops, Bishops and other Prelates at *Clon* for the commo[illegible]em said to be *proprio motu*: By which tearme they woul moderate usage a[illegible]lieve that the secular power hath nothing to doe to ap vate advantage an[illegible]d their spirituall conventions (as they call them,) a at the close of th[illegible] meetings they take upon them to intermeddle in a forbid) to root o[illegible] by the sequall appeares.

[illegible]ir Vnion they so much boast of. If any wise man sha [illegible]at they pretend the grounds of the differences to hav

bee

been, And the way and course they have taken to reconcile the same; and their expressions thereabout, and the ends for which, and their resolutions how to carie on their great designe declared for; he must needs thinke slightly of it. And also for this, that they resolve all other mens consents into their owne, without consulting them at all.

The Subject of this reconciliation was (as they say) the Cleargie and Laity: The discontent and division it selfe was grounded on the late difference of opinion happening amongst the Prelates & Laity. I wonder not at differences in opinion, at discontents and divisions where so Antichristian and dividing a tearme as Cleargie and Laytie is given and received; a terme unknown to any save to the Antichristian Church, and such as derive themselves from her. *ab initio non fuit sic.* The most pure and primative Times as they best knew what true Vnion was; so in all addresses to the severall Churches they wrote unto, not one word of this. The members of the Churches are stiled Bretheren and Saints of the same household of faith, although they had orders and distinctions amongst them for administration of Ordinances, (of a farre different use and Character with yours;) Yet it no where occasioned them to say *contemptim* and by way of lessening *in contra* distinguishing Laytie to Clergie. It was your pride that begot this expression, And it is for filthie lucre sake that you keep it up, that by making the people beleeve that they are not soe holy as your selves they might for their peney purchase some Sanctity from you; And that you might bridle, saddle and ride them at your pleasure; And do (which is most true of you) as the Scribes and Pharisies of old did (by their Laytie,) keepe the knowledge of the Law from them, And then be able (in their pride to say) *This People that know not the Law are cursed.*

And noe wonder (to speake more neerely to your differences and union) If it lye in the Prelates power to make the Clergie and the Laity go together by the eares when they please, but that they may as easily make a simple and senceles reconciliation which will last untill the next *Nuncio* comes from *Rome* with supermandatory advises, And then this Gordian knot must be cut, and the poore Laity forced to dance to a new tune. I say not this as being troubled at it; much good may doe you with it: by the grace of God we feare not, we care not for your union: your covenant is with death and hell: your union is like that of *Simeon* and *Levi*, Associate your selves and you shall be broken in peeces; take councell together and it shall come to nought. For though it becomes us to be humble in respect of our selves, yet we can say to you, God is not with you. You say your union is against a common enemy; and to this If you will be talking of Vnion

I will give you some wormwood to bite on, by which it will appeare God is not with you. Who is it that created this common enemy? I suppose you meane Englishmen. The English! Remember yee Hipocrites, Ireland was once united to England; Englishmen had good Inheritances, which many of them purchased with their money; they or their Ancestors from many of you and your Ancesters. They had good leases from Irishmen for long time to come; great stocks thereupon; houses and plantations erected at their cost and charge. They lived peaceably and honestly amongst you; You had generally equall benefit of the protection of England with them; And equall Iustice from the Lawes, saving what was necessary for the State (out of reasons of State) to put upon some few people apt to rebell upon the instigation of such as you. You broke this union; you unprovoked, put the English to the most unheard of and most barborous massacre (without respect of sexe or age) that ever the Son beheld; And at a time when Ireland was in perfect peace; And when, through the example of the English industry, through commerce and trassique, that which was in the Natives hands, was better to them then if all Ireland had been in their possession; & not an Englishman in it. And yet, then I say, was this unheard of villany perpetrated by your instigation, who boast of peacemaking and union against this common enemy. What thinke you by this time, is not my assertion true? Is God, will God be with you? I am confident he will not. And though you would comprehend old English, new English, Scotch, or who else you will, in the bosome of your Catholique charity; yet shall not this save you from breaking. I tell you and them, you will fare the worse for their sakes; because I cannot but believe some of them goe against, some stifle their Consciences. And it is not the figg leafe of pretence, that they fight for their King will serve their turne, when really they fight in protection of men of so much prodigious blood: And with men who have declared the ground of their union and fighting (as you have stated it in your Declaration) to be *Bellum Prelaticum & Religiosum*, in the first and primary intention of it; especially, when they shall consider your principles. That, except what fear makes you comply with (*viz.*) that alone without their concurrence you are not able to carry on your worke, you are ready whensoever you shall get the power into your hands to kick them off too; as some late experiences have sufficiently manifested. And thus wee come to the designe you being thus wholesomely united, intended to be prosecuted by you. Your words are these, *That all and every of us of the above Archbishops, Bishops and Prelates are now by the blessing of God, at one body united. And that we Will as becommeth charity and our Pastorall*

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charge ſtand all of us as one intire body for the intereſt & immunities of the Church, and of every the Prelates and Biſhops thereof; and for the honour, dignitie, eſtate, right and poſſeſſions of all and every of the ſaid Archbiſhops, Biſhops, and other Prelates. And we Will as one entire and united body forward by our counſailes, actions and deviſes, the advancement of his Majeſties rights, and the good of this Nation in generall, and in particuler occaſions to our power. and that none of us in any occaſion whatſoever concerning the Catholique Religion, or the good of this Kingdome of Ireland, will in any reſpect ſingle himſelfe, or be, or ſeeme oppoſite to the reſt of us: but will hold firme & intire in one ſence as aforeſaid, &c. And if there were no other quarrell againſt you but this, which you make to be the principle and firſt ground of your quarrell, to wit, as ſo ſtanding for the rights of your Church falſelly ſo called. and for the right of your Archbiſhops, Biſhops and Prelates, as to ingage people and nations into blood, therefore This alone would bee your confuſion. I aske you, is it for the Laytee (as you call it) or revenue belonging to your Church, that you will after this manner contend? or, is it your juriſdiction, or the exerciſe of your Eccleſiaſticall authority? or is it the faith of your Church? Let me tell you, not for all, nor any of theſe, is it lawfull for the Miniſters of Chriſt as you would be thought to be, thus to contend. And therefore we will conſider them apart.

For the firſt, if it were *S. Peters* patrimony as you tearme it, that is ſomewhat that you lawfully came by, although I muſt tell you, your Predeceſſors cheated poore ſeduced men in their weakneſſe upon their death beds, or otherwiſe unlawfully came by moſt of this you pretend to. Yet *Peter*, though he was ſomwhat too forward to draw the ſword in a better cauſe; if that weapon not being proper to the buſineſſe in hand, was to be put up in that caſe, he muſt not, nor would he have drawn it in this. And that bleſſed Apoſtle *Paul*, who ſaid the labourer was worthy of his hire, choſe rather to make tents, then be burdenſome to the Churches. I would you had either of thoſe good mens ſpiritts, on the condition your revenues were doubled to what the beſt times ever made them to your predeceſſors.

The ſame anſwer may be given to that of your power & juriſdiction, & to that prehemincncie of Prelacie you ſo deerely love; only conſider what the Maſter of the ſame Apoſtles ſaid to them; *So it ſhall not be amongſt you; who ever will be theiſe ſhall be ſervant of all*, For he himſelfe came not to be miniſtred unto, but to miniſter. And by this he that runs may read of what Tribe you are. And ſurely if theſe that are outward things, may not thus be contended for, how much leſſe may the doctrines of faith (which are the workes of grace, and the ſpirit) be endeavoured

by so unsuteable meanes. He that bidds us contend for the faith once delivered to the Saints, tells us that we should do it by avoiding the Spirit of *Cain*, *Core*, and *Balaam*; and by building up our selves on the most Holy faith, not pinning it upon other mens sleeves, praying in the Holy Ghost, not mumbling over mattens, keeping our selves in the love of God, Not destroying men because they will not be of our faith, waiting for the mercy of Iesus Christ; not cruell and mercilesse. But alas why is this said? why are these Pearles cast before you. You are resolved not to be charmed, from using the instrument of a foolish sheepheard. You are a part of Antichrist, whose kingdome the Scripture soe expressly speakes should be layed in blood, yea in the blood of the Saints; you have shed great store of it already; And ere it be long you must all of you have blood to drincke; even the dreggs of the cup of the fury and wrath of God which will be powred out unto you.

In the next place you state the Interest of his Majesty as you say; And this you hope will draw some English and Scots to your party. But what Majestie is it you meane? Is it France or Spaine or Scotland? speak plainly! you have some of you lately been harping (or else we are misinformed) upon his Majestie of Spaine to be your Protector. Was it because His Majestie of Scotland is too little a Majestie for your purpose? We know you love great Majesties. Or is it because he is not fully come over to you in point of Religion? If he be short in that, you will quickely find out upon that score, another Majestie. His Father who complied with you not so much, you rejected; and now would make the world believe, you would make the Sonnes Interest a great part of the State of your quarrell. How can we but thinke there is some reserve in this? and that the Sonne is agreed to do somewhat more for you then ever his Father did. Or else tell us whence this new Zeale is? That the Father did too much for you, in all Protestants Iudgements; instead of many instances let be considered what one of your owne Doctors, *Dr. Enos* of Dublin, who (writting against the agreement made betweene the Lord of *Ormonde* and the *Irish* Catholikes, findes fault with it, & sayes it was nothing so good as that which the Earle of *Glanmorgan* had warant from that King to make, but exceeding farre short of what the Lord *George Digby* had warant to agree with the Pope himselfe of Rome, in favour of the *Irish* Catholiques.

I intend not this to you; but to such Protestants as may incline to you & joyn with you upon this single account, which is the only appearing inducement to them seeing there is so much probability of ill, in this abstracted: And so much certainety of ill in fighting for the Romish religion

againſt the Proteſtant, And fighting with men under the guilt of ſo horrid a maſſacre; from perticipating in which guilt, whilſt they take part with them, they will never be able to aſſoyle themſelves, either before God or good men.

In the laſt place your are pleaſed having after your uſuall manner remembred your ſelves firſt, his Majeſtie as you call him next, like a man of your tribe, with *Ego & Rex meus*, you are pleaſed to take the people into conſideration, leaſt they ſhould ſeeme to be forgotton; or rather that you might make them believe they are much in your troughts. Indeed I thinke they are. Alas poore Laytie! That you and your King might ride them and jade them as your Church hath done, and your Kings have done by your means almoſt in all ages. But it would not be hard to prophecie that the beſt being ſtung and kicking, This World will not laſt alwaies; Arbitrary power, men begin to be weary of in Kings and Church-men; their jugle betweene them, mutually to uphold Civill and Eccleſiaſticall tyranny begins to bee transparent. Some have caſt off both, and hope by the grace of God to keep ſo. Others are at it. Many thoughts are layed up about it: which will have their iſſue and vent. This principle that People are for King & Churches, and Saints for the Pope or Churchmen (as you call them) beginns to be expl ded; and therefore I wonder not to ſee the Fraternity to be ſo much enraged. I wiſh the people wiſe then to be troubled at you, or ſolicitous for what you ſay or doe. But it ſeemes notwithſtanding all this, you would faine have them beleeve, that it is their good you ſeeke. And ſo cozen them indeed & in truth is the ſcope of your whole declaration; And of your acts and Decrees in your foreſaid printed book. Therefore to diſcover and unvaile thoſe falſities, and to let them know what they are to truſt to from me, is the principall end of this my Declaration: That if I be not able to do good upon them which I moſt deſire (and yet in that I ſhall not ſeeke to gaine them by flattery, but tell them the worſt in plainneſſe, & that which I am ſure will not be acceptable to you. (And if I cannot gaine them) I ſhall have comfort in this that I have freed my owne ſoule from the guilt of the evill that ſhall enſue. And upon this ſubject I hope to leave nothing unanſwered in all your ſaid Declarations and decrees at *Clonmacnoiſe*.

And becauſe you carry on your matter ſomewhat confuſedly, I ſhall therefore bring all that you have ſaid into ſome order: that ſo we may the better diſcerne what every thing ſignifies; and give anſwer thereunto.

You forewarne the people of their danger, which you make to con ſt. Firſt in the Extirpation of the Catholique Religion. Secondly in the Declaration of their Lives. Thirdly in the ruine of their Fortunes.

To

To avoide all which evills, you forewarne them first, That they be not deceived by the Commander in cheife of the Parliament Forces; And in the next place (having stated your Warre as aforesaid) you give them your positive advice and Councell to ingage in blood; And lastly bestow upon them a small Collation in 4. Ecclesiasticall decrees or orders, which will signifie as little being performed by your Spirit, as if you had said nothing. And the obligation to all this you make to be your Pastorall relation to them over your Flockes.

To which last a word or two. I wonder how this relation was brought about; if they be Flocks, and you ambitious of the relative tearme; You are Pastors: but it is by an Antiphresis *a minime pascendo*; you either teach them not at all, or else you do it, as some of you came to this Conventicle who were sent by others *tanquam Procuratores*, or as your manner is by sending a Company of silly ignorant Priests, who can but say the Masse and scarcely that intelligibly; or with such stuffe as these your senceless Declarations and Edicts. But how dare you assume to call these men your flocks, whom you have plunged into so horrid a Rebellion by which you have made both them and the Countrey almost a ruinous heape, and whom you have fleeced and pold and peeld hitherto, and make it your busi esse to do so still; You cannot feed them, you poyson them with your false abhominable and Antichristian doctrine and practices; You keepe the word of God from them, and instead thereof give them your senceless Orders and Traditions; You teach them implicite beliefe: he that goes amongst them may finde many that doe not understand any thing in the matters of your Religion. I have had few better Answers from any since I came into Ireland, that are of your flocks then this, That indeed they did not trouble themselves about matters of Religion, but left that to the Church. Thus are your flocks fed, and such Credit have you of them. But they must take heed of loosing their Religion. Alas! poore Creatures! what have they to loose? concerning this is your grand Cavent; and to backe this, you tell them of Resolutions and Covenants to extirpate the Catholique Religion out of all his Majesties Dominions. And you instance in *Cromwells* Letter of the 19. of *October* 1649. to the then Governor of *Rosse*, repeating his words which are as followeth. *viz. For that which you mention concerning Liberty of Religion, I meddle not with any mans Conscience. But if by liberty of Conscience, you meane a Libertie to exercise the Masse, I judge it be best to use plain dealing; and to let you know where the Parliament of England have power, that will not be allowed of.*

And this you call a Tyrannicall resolution; which you say, hath been put in execution in Wexford, Rosse, and Droghedah. Now

Now let us consider. First you say, that the designe is to extirpate the Catholique Religion. Let us see your honestie herein. Your word extirpate is as ill collected from these grounds & as senceleſſe as the word Catholique, ordinary used by you, when you mention Catholique Roman Church. The word extirpate supposes a thing to be already rooted & established; which word, made good by the proofe of Covenants, your Letter which expresses the *Non Tolleration* of the Masse, wherein it seemes you place all the Catholique Religion, (and therein you shew some ingenuity) and your instance of what was practized in the three Townes aforementioned; Doe these prove, either considered a part, or altogether, the Extirpation of the Catholique Religion? By what Law was the Masse exercised in these places, or in any the Dominions of England or Ireland or Kingdome of Scotland?

You were Intruders: you were herein open violaters of the knowne Lawes. And yet you will call the Covenant, that in the Letter, and these practices, Extirpations of the Catholique Religion thus againe set on foot by you by the advantage of your Rebellion and shaking off the just Authoritie of the State of England over you; whereas I dare be confident to say, you durst not owne the saying of one Masse above these eighty yeares in Ireland; and through the troubles you made, and the miseries you brought on this Nation and the poore people thereof, (your numbers which is verie *Ominous* encreasing with the Woolves, through the desolations you made in the Countrey) you recovered againe the publique Exercises of your Masse: And for the maintenance of this, thus gained, you would make the poore people believe, that it is Ghostly Councell and given in love to them as your flocks; That they should runne into Warre and venture lives and all upon such a ground as this; But if God be pleased to unveile you of your sheeps-cloathing that they may see how they have been deluded & by whom, I shall exceedingly rejoyce; and indeed for their sakes onely have I given you these competent Characters (if God shall so blesse it for their good.

And now for them I doe particulerly declare what they may expect at my hands in this point; wherein, you will easily perceive, that as I neither have nor shall flatter you, so shall I neither goe about to delude them with specious pretences, as you have ever done.

First therefore, I shall not where I have power, and the Lord is pleased to blesse me, suffer the exercise of the Masse where I can take notice of it; nor suffer you that are Priests, where I can finde you seducing the People, or by any overt Act violating the Lawes established; but if you

come

come in my hands I shall cause to be inflicted the punishments appointed by the Lawes (to use your one Tearme *secundum gravitatem delicti* upon you, and to reduce things to their former state on this behalfe.

As for the People what thoughts they have in matters of Religion in their own breasts I cannot reach; but think it my duty, if they walk honestly and peaceably, not to cause them in the least to suffer for the same; but shall endeavour to walke patiently and in love towards them; to see if at any time it shall please God to give them another or a better minde. And all men under the power of England within this Dominion, are hereby required and enjoyned strictly and Religiously to doe the same.

To the second which is *the destruction of the lives of the Inhabitants of of this Nation*. To make it good that this is designed, they give not one reason; which is either because they have none to give, or else for that they believe the People will receive every thing for truth they say; which they have too well taught them, and God knowes the People are too apt to doe. But I will a little helpe them. They speake indeed of rooting out the Commons, and also by way of consequent, that the extirpating of the Catholique Religion is not to be effected, without the Massacring, destroying or banishing the Catholique Inhabitants; which how an illogicall an Argument this is, I shall easily make appeare by and by. Alas the generality of the Inhabitants are poore Laytie (as you call them) & ignorant of the grounds of the Catholique Religion. Are these then soe interwoven with your Church Interest as that the absence of them makes your Catholique Religió fall to the ground? Wee know you thinke not soe; you reckon your selves (and your selves onely) the pillars and supporters thereof, and these as farre as they have the exercise of clubb Law, and like the Asse you ride on, obey your commands. But concerning these relations of your Religion enough hath bin spoken in an other place; only you love to mixe things for your advantage. But to your Logicke, here is your Argument. The designe is to extirpate the Catholique Religion. But this is not to be done, but by the massacring, banishing or otherwise destroying the Catholique Inhabitants; *Ergo* it is designed to Massacre, banish and destroy, the Catholique Inhabitants.

To prove this no concluding Argument (but yet well enough agreeing with your learning) I give you this *Dilemma*, by which it will appeare; That whether your Religion be true or false, this will not follow; If your Religion be the true Religion, yet if a Nation may degenerate from the true Religion and apostatize (as too many have done) through the seducements of your Roman Church: Then it will not follow, That men must bee

Massacred

Maſſacred, Baniſhed or otherwiſe deſtroyed, neceſſarylie, no not as to the change of the true Religion in a Nation or Countrey. Onely this Argument doth wonderfully well agree with your principles and practice, you having chiefy made uſe of fire and ſword, in all the changes in Religion that you have made in the world. If it be chang of your Catholique Religion ſo called, It will not follow, becauſe there may be found out an other meanes then Maſſacring deſtruction and baniſhment, to wit the Word of God, which is able to convert, (a meanes that you as little know as practice which indeed you deprive the people of,) Together with humanitie, good life, equall and honeſt dealing with men of a different opinion, which we deſire to exerciſe towards this poore People (if you by your wicked Councell make them not uncapable to receive it, by putting them into blood.) And therefore, by this alſo your falſe and twiſted dealing may be a little diſcovered.

But well, your words are Maſſacre, deſtroy and baniſh, good now, give us an inſtance of one man ſince my comming into Ireland, not in Armes, maſſacred, deſtroyed or baniſhed; concerning the two firſt of which, Iuſtice hath not been done or endeavoured to be done: But for the other of baniſhment, I muſt now ſpeake unto the People whom you would delude (and whom this moſt concernes) that they may know in this alſoe what to expect at my hands.

The Queſtion is of the diſtruction of life; or of that which is but little inferiour to it to wit baniſhment.

I ſhall not willingly take or ſuffer to be taken away the life of any man not in Armes; but by the Triall to which the People of this Nation are ſubject by Law, for offences againſt the ſame.

And as for the baniſhment, it hath not hitherto been inflicted upon any; but ſuch who being in Armes upon the Terms they were taken might juſtly have been put to death, as thoſe inſtanced in their Declaration to be ſent to the Tobacco Ilands. And therefore I doe declare, That if the People be readie to runne to Armes by the inſtigation of their Clergie or otherwiſe ſuch as God by his providence ſhal give into my hands may expect that or worſe meaſure from me, but not otherwiſe.

Thirdly, to that of their ruine of their Fortunes you inſtance in the act of Subſcription *wherely the Eſtates of the Inhabitants of this Nation are ſold, ſo as there remaineth now no more but to put the purchaſors in poſſeſſion, and that for this Cauſe are the Forces drawne out of England.*

And that you might carry the Intereſt farre to engage the common ſort of people with you, you further ſay to them, That the moderate uſage

exercised to them, is to no other end but to our private advantage, and for the better support of our Army: *intending at the close of our Conquest (as you tearme it) to roote out the Commons also, and to plant the Land with Collonies to be brought hither out of England.*

This consisting of diverse parts will aske distinct Answers:

And first to the Act of Subscription; It's true, their is such an Act and it was a just one. For when by your execrable Massacre and Rebellion you had not onely raised a bloody Warre to justifie the same, and thereby occasioned the exhausting of the Treasure of England in the prosecution of so just a Warre against you; was it not a wise and just Act in the State to raise monies by Escheating the Lands of those who had a hand in the Rebellion; was it not fit to make their Estates to defray the charg who had caused the trouble? the best therefore that lyes in this Argument is this (and that onely reaching to them who have been in Armes, for further it goes not) You have forfeited your Estates, and its likely they will be Escheated to make satisfaction, and therefore you had better fight it out then repent, or give off now, or see what mercy you may finde from the State of England: and seeing holy Church is engaged in it, we will by one meanes or other hooke in the Commons, and make them sensible that they are as much concerned as you, though they never were in Armes or came quicklie off. And for this Cause doubtlesse are these two coupled together, by which your honest dealing is manifest enough.

But what? was the English Army brought over for this purpose as you alledge? Doe you thinke that the State of England will be at five or six millions charge meerely to procure purchasors to be invested in that for which they did disburse little above a quarter of a million? Although there be a justice in that also which ought, and I trust will be seasonably performed to them. No, I can, give you a better reason for the Armies comming over then this; England hath had experience of the blessing of God in prosecuting just and righteous causes, what ever the cost and hazard be. And if ever men were engaged in righteous Cause in the World, this will be scarce a second to it; We come to aske an account of the innocent blood that hath bin shed, and to endeavour to bring them to an account (by the blessing & presence of the Almighty, in whom alon is our hope and strength) who by appearing in Armes seek to justifie the same. We come to breake the power of a Company of lawlesse Rebells, who having cast off the authority of England, live as enemies to humaine societie, whose principles (the world hath experience of) are to destroy and subjugate all men not complying with them. We come (by the assistance of God) to hold forth and maintaine the lustre & glory of English liberty in a Nation where we have an undoubted right to doe it; wherein

the

the people of Ireland (if they liſten not to ſuch ſeducers as yours are) may equally participate in all benefites to uſe: liberty and fortune equally with Engliſh men, if they keepe out of Armes. And therefore having ſaid this to you, I have a word to them; That in this point which concernes them in their Eſtates and fortunes, they may know what to truſt to.

Such as have been formerly, and are not now in Armes, may (ſubmitting themſelves) haue their Caſes preſented to the State of England; whereto we doubt the State will be ready to take into conſideration the nature and qualities of their actings, and deale mercifully with them.

For thoſe that are now in Armes and ſhall come in, and ſubmit, and give Engagements for their future quiet and honeſt carriage and ſubmiſſion to the State of England, I doubt not but they will find like mercifull conſideration, excepting only the leading perſons and principall contrivers of this Rebellion, whom I am confident they will reſerve to make examples of juſtice, whatſoever hazards they incurre thereby.

And for ſuch private Souldiers as lay downe their Armes and ſhall live peaceably & honeſtly at their ſeveral homes, they ſhal be permitted ſo to do.

And for the firſt two ſorts, I ſhall humbly and effectually repreſent their caſes to the Parliament, as farre as becomes the duty and place I beare.

But as for thoſe who notwithſtanding all this perſiſt and continue in Armes, they muſt expect what the Providence of God (in that which is falſely called the chance of Warre) will caſt upon them.

For ſuch of the Nobilitie, Gentrie, and Commons of Ireland as have not been Actors in this Rebellion; They ſhall and may expect the Protection in their Goods, Liberties, and Lives that the Law gives them; and in their husbandry, merchandizing, manufactures and other trayding whatſoever, the ſame; They behaving themſelves as becomes honeſt and peaceable men, teſtifying their good affections upon all occaſions to the ſervice of the ſtate of England; equall juſtice ſhall be done them with the Engliſh; They ſhall beare proportionably with them in Taxes. And if the Souldiery bee inſolent upon them vpon complaint and proofe, it ſhall be puniſhed with utmoſt ſeverity, and they protected equally with Engliſh-men.

And having ſaid this, and purpoſing honeſtly to performe it; If this People ſhall headily run on after the Counſell of their Prelates and Clergie and other Leaders, I hope to be free from the miſery and deſolation bloud and ruine, that ſhall befall them; and ſhall rejoyce to exerciſe utmoſt ſeveritie againſt them.

FINIS.

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